PASTORAL LIFE

A PUBLICATION FOR PRIESTS

5/3

IN THIS ISSUE

THE CHURCH ON THE MARCH — *By Victor J. Drapela, Ph.L.* 5

SHOULD THE MASS BE CHANGED INTO THE VERNACULAR? — *By Joseph P. Halpin* 11

THE CONFESSIONAL ADMONITION — *By Isidore J. Mausolf, O.F.M. Cap., S.T.L., S.S.L.* 17

THE HOLY SHROUD OF CHRIST — *By Joseph F. X. Cevetello* 20

SOME SUGGESTIONS FOR PREACHING ON MARY'S SPIRITUAL MOTHERHOOD — *By William J. Most, Ph.D.* 28

GOD'S WAY IS NOT OUR WAY — *By Bruno Hagspiel, S.V.D.* 33

QUID IN CASU? — *By William F. Allen, J.C.D.* 35

PASTORAL REFLECTIONS — *By T. C. Siekmann* 41

NEWS AND VIEWS 43

BOOK REVIEW SELECTIONS 45

May - June, 1957

New Books Of Interest To The Pries

THE PROTESTANT CHURCHES IN AMERICA

By John A. Hardon, S.J. An indispensable reference work which presents the history, doctrine, ritual, church organization and statistics of the fifteen major Protestant churches in America, as well as of the many minor denominations. **$5.00**

THE CASE OF CORNELIA CONNELLY

By Juliana Wadham. The amazin life story of an American, the moth of five children, who became a nu started the teaching Order of t Holy Child, and is now a candida for canonization. A fascinating bio raphy. **$3.**

THE LIFE OF MAN WITH GOD

By Thomas V. Moore. A most comprehensive description of the spiritual life based on the full and faithful answers to a questionnaire by friends and fellow priests of the author. Although simply written, this is the work of a trained psychiatrist. **$3.95**

OCCULT PHENOMENA

By Dr. Alois Wiesinger. The expe author sheds a new light for the Cat olic on such things as spiritualis mystical experiences, telepathy, se ond sight, etc. An extremely interes ing book on a fascinating subje **$5.**

METHODS OF MENTAL PRAYER

By Giacomo Cardinal Lercaro. The famous Cardinal-Archbishop of Bologna lays open to all the possibility of developing a full prayer life, through approved methods. One of the finest studies ever to appear on the subject. **$5.75**

PRIESTLY EXISTENCE

By Rev. Michael Pfiegler. A brillia study of personality and charact types found in the priesthood, by author who has won wide recogniti in his native Germany. **$6.**

All books advertised or listed in PASTORAL LIFE can be had at 20% discount from ST. PAUL BOOK CENTER, 2187 Victory Blvd., Staten Island 14, N.Y.

PASTORAL LIFE

VOL. V, No. 3 MAY - JUNE, 1957

The Church on the March

VICTOR J. DRAPELA, PH.L.

THE three soft-spoken college students who rang the rectory door bell, introduced themselves as Catholic Actionists on a vacation tour. "We are doing street preaching, Father," said the fellow with the banjo, as they sat down in the pastor's study. There was a moment of silence. Then, puffing heavily on his cigar, the priest tried to explain that in his rural community that type of apostolate just wouldn't work. The boys, without voicing any opposition, left unimpressed. Despite the pastor's warning, they put on the show, with banjo music and ballad singing, and their "preaching" almost caused a riot.

This is an extreme case, but somehow it is typical. As a novel form of apostolate, Catholic Action is misunderstood persistently, and is even oftentimes abused. Is it surprising that many priests view the movement with suspicion? A zealous, old pastor commented jokingly: "The Church survived the Reformation. She should also withstand the Catholic Action."

Yet, Catholic Action is here to stay. Not only because modern Popes tell us so, but also because it springs from the very nature of Catholicism. In fact, except for the new formulation, Catholic Action is as old as the Church herself.

C. A. AND THE CHURCH

In His parables, Christ indicated the dynamic character of His mystical Body: "The kingdom of heaven is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened" (Mt. 13, 33). Speaking in modern terms, the Church is to infiltrate human society and Christianize it by transforming the basic environ-

Father Victor Drapela writes from Walhalla, North Dakota. While residing in Italy he studied and took an active part in many phases of Catholic Action.

ments of family, neighborhood, and working place. It is obvious that Christ didn't expect priests alone to do the job, and the Acts and Epistles prove beyond doubt that the apostles didn't monopolize such an apostolate. Instead, we read of dockworkers, converts of St. Paul, organizing Catholic Action on the rough waterfront of Thessalonica. Young Christians, serving with the Roman army, spread the Gospel in military camps, while converts among the senatorial aristocracy brought Christ's teaching as far as the imperial court. Through the centuries, the Church has invariably flourished, whenever the laity realized its apostolic duty, and on the contrary, her spiritual fertility has decreased when apathy spread in the ranks.

Dogmatically speaking, our Catholic people make up the army of Christ. St. Thomas thus comments on the character of Confirmation: "In Confirmation, man receives the power for *action* with regard to the spiritual battle against the enemies of faith" (S. Th. III, q. 72, a. 5). A battle has to be fought with offensive and defensive maneuvers. However, it seems that in spiritual warfare we overstress the defensive aspect of the battle. So much so, that our people act like soldiers, entrenched in their positions, leaving the no man's land to the enemy.

While gross sections of our Catholic laity have lost the dynamic idea of Christ's leaven, it was picked up by militant atheists. One glimpse behind the Iron Curtain shall sufficiently prove the urgent timeliness of Catholic Action.

According to the classical definition of Pius XI, Catholic Action is the organized participation of Catholic laity in the apostolate of the hierarchy, in teaching, sanctifying, and directing others. It has to be carried out under the direction of the bishops and their representatives, the parish priests, from whom the lay workers receive their mandate.

As a modern striking force of the

Vol. V, No. 3 PASTORAL LIFE May-June, 1957

▶ Pastoral Life is owned, edited and published bi-monthly, with ecclesiastical approval, by the Society of St. Paul, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 23, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.

▶ Subscription Price: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $2.00.

▶ Advertising: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.

▶ Editorial Correspondence: Manuscripts, remittances, changes of address, etc., must be addressed to: *The Editor, PASTORAL LIFE,* 2187 *Victory Blvd., Staten Island* 14, *N.Y.*

Church, Catholic Action must be flexible in method. Our Holy Father warns against too much uniformity: "It is an error to believe that whatever is being done for the good of souls, is to be reduced to more or less one single form." (Apostolic Constitution "Bis Saeculari", 1948). To be practical, methods must vary not only according to countries, but also according to dioceses, and even from parish to parish. Yet, these various efforts must lead toward one paramount goal: "Omnia instaurare in Christo."

THE AIMS OF CATHOLIC ACTION

Contrary to some misguided opinions, the parish is far from being outmoded. In fact, Catholic Action should receive its impetus from the parish and focus its main efforts in the parish. Father G. Michonneau illustrates this correlation in his book "Catholic Action and the Parish." In many districts of France, he says, the priest with his small group of church-goers lived "in an ivory tower," far from real life. The gap between the average people and the priest grew wider, and as time went by, the atmosphere was unbearable. In such cases, Catholic Action saved the situation. Without its help, the hierarchy couldn't even have diagnosed the true state of affairs in the dioceses.

To an American priest this type of argument sounds pretty 'French,' and it is. Yet, it contains a basic truth that applies to most American parishes as well. Doesn't it become increasingly difficult to keep constantly in touch with *all* of our people? With the exception of some rural areas, American priests can hardly penetrate the back alleys of their parochial territory. In city parishes it is an arduous job even to make an accurate census. (Incidentally, a large midwestern diocese recently resorted to the help of volunteer lay-workers to get its census done). Of course, more is at stake than just the filling out of census cards. The modern parish is a fluid sort of thing, and the pastor wants to keep his fingers on the pulse of its daily developments. How fortunate he is, if instead of watching alone, he procures the additional eye-sight of some willing parishioners.

A group of well-trained laymen will be of real help in extending the pastor's arm, provided that they see his *pastoral* point of view (sentire cum Ecclesia). Unfortunately, no magic formula can produce such a Catholic Action nucleus overnight. Much diligent preparation is needed.

The analysis of any average parish will reveal some lapsed sheep, a large percentage of more or less active Catholics, and a handful of ardent individuals, who have the apostolic touch, but work in isolation, on their own. These are excellent recruits for a C. A. group. It will be our foremost job to form them spiritually into an apostolic

team, under our (Hierarchic) direction. Although we are to chart the course of action, experts recommend that we allow them as much freedom as possible: "The pastor should act as the soul of the movement rather than its boss."

It is his attitude of life that makes an apostle, not his know-how of techniques. Instead of concentrating on the few yearly drives in the parish and taking it easy in between, he must condition himself to exert a steady influence on his immediate environment, on the few people with whom he daily associates.

Father Bernard F. Meyer in his work "The Mystical Body in Action" presents a practical program pattern for meetings of Catholic Action groups. He suggests that they meet every week (although cells that met fortnightly were quite successful, too). Such meetings, informal, yet thoroughly prepared in advance, should be worked out by the entire group, not of a few "officers" only.

WELL-PLANNED MEETINGS

Here is a typical program outline: The meeting opens with a gospel reading, followed by a maximum half-hour period of religious studies. The next twenty minutes are devoted to reports on the previous meeting and on the personal apostolate of each Actionist, regardless of its results. Then follows the Social Inquiry period; the group strives to uncover the rea state of affairs in the parish, to an alyze its causes and to sugges remedies. It proceeds along th basic steps of human thinking: T *see* the facts, to *judge* them, an then to *act* accordingly.

For example, the group wishe to discuss the question of readin material. In section "SEE" th members would ask themselves "What do our people read?" Th answers must be very specific an therefore the Actionists will ofte be given time until the next mee ing to complete their survey. I section "JUDGE" they will explor the WHY of the present situatio "Why do people read such an such literature? Because the dru store is selling it cheaply? Becaus the public library displays it prom inently? Because of its attractive ness?" Such questions may soun like a Sherlock Holmes quiz gam but they are important; the prope evaluation of the reasons behin the facts is indispensable for a effective campaign. (Big busines spends lavishly analyzing publi opinion).

Only when the group has ex posed the facts with their unde lying reasons, is it ready to "ACT Specific resolutions are made t counteract the evil and to strengt en the good, and every membe gets his personal assignment, o which he will report at the ne meeting.

Although to some this metho may seem far-fetched, it has prove

uccessful in the field. "Social In-
uiry keeps you on your toes," said
n experienced C. A. chaplain.
Once in awhile we may skip the
outine, but we won't give it up.
t forces you to work. Either you
eep going or you drop the whole
hing. There is no standstill."

Despite many such warm com-
nendations, one must not attempt
o impose the method on every-
ody. Social Inquiry indicates a
rend in the right direction, but
nly pastoral prudence can modify
into an efficient tool for the needs
f the parish.

C. A. IN THE UNITED STATES

What is the present sitaution of
Catholic Action in the United
tates? While in several large cen-
ers encouraging progress has been
nade, the movement is still far
rom popular. More interest on the
art of the clergy is needed right
ow. Since the pastor should be
he soul of his group, Catholic Ac-
ion stands and falls with his at-
tude. Before we even try to initi-
te a parish group we should study
t least one of the standard works
n Catholic Action: *Manual of
Catholic Action,* by L. Civardi;
*Fundamental Principles of Catholic
Action,* by F. Lelotte; *A Guide to
Catholic Action,* by J. Fitzsimons
nd P. McGuire; *The Mystical
Body in Action,* by B. F. Meyer;
Revolution in a City Parish, by G.
Michonneau; etc.

The second need is to make our
people Catholic-Action-conscious.
If we devote some of our sermons
to the subject of the lay apostolate,
the people will soon grasp the idea
and their spiritual life will get a
new stimulus. After such psycho-
logical preparation we may plan to
establish a Catholic Action group
in the parish. At first, it may be
more advisable to inject the apos-
tolic spirit into the standing parish
organizations and later to select the
more responsive members for Cath-
olic Action work.

The selection of candidates is a
crucial task that will make or break
our group. Although the Actionists
do not have to be "born leaders"
or people close to the state of per-
fection, Father Meyer insists on
three basic requirements in their
personality: generosity, judgment,
and courage.

Some groups failed, since they
were too large or heterogeneous,
and never got the idea of being a
team. To endure a lively exchange
of ideas among the members, ex-
perts suggest that Catholic Action
cells be kept small, fifteen members
being the upper limit. A group will
succeed only, if it has a solid spir-
itual foundation. Without it, there
might be plenty of "bang," but lit-
tle apostolate. Catholic Action
without doctrinal clarity may even
degenerate into another Action
Francaise. (A Catholic lay move-
ment in France, condemned by the
Holy See in 1926, because of its
errors and interference into eccle-
siastical affairs).

We often speak of the spiritual danger of lukewarmness. It applies to nations as well as individuals. Countries that were once Christian and today are pagan, did not become such overnight. After experiencing an impressive religious uplift, they grew self-satisfied and spiritually stagnant. That was the beginning of their end.

Today the Church in Americ is still growing. She is expandin her organization and improving he services. Yet, will this numeric expansion be balanced by a stead spiritual advance? More than an thing else, Catholic Action will hel to keep Catholic America on th march.

WHY A CATHOLIC VOLUNTARY HOSPITAL?

Because Christ has directed us to care for the sick as we would care for Him—"as long as you did it to one of these my least brethren, you did it to me."

Because the Catholic tradition of hospital care goes back beyond St. Basil whose institution in Constantinople was open to all.

Because since the fourth century, many of our religious orders have continued and expanded this tradition and in doing so have sanctified their members through their apostolate to the sick in every nation.

Because the Catholic hospital shares the general mission of the Church—winning souls to Christ in its exercise of mercy and love toward the sick.

Because the Church deeply appreciates the union of soul and body; the Church—administering Baptism, Penance, Holy Eucharist and Extreme Unction—in an atmosphere of devotion and reverence.

Because the Church deeply appreciates the union of soul and body; the inestimable value of the soul as eternal and as the very image of God; the sacredness of the body as the temple of the Holy Spirit—all these make it easier for us to recognize the inherent dignity of each patient and thus to act in accord with that dignity.

Because the Catholic hospital makes the principles of morality basic and at times the final consideration when its physicians are reaching medical decisions or weighing risks—thereby guiding the practice of medicine according to sound ethical norms.

Because we accept the "principle of subsidiarity"—the priority of local and voluntary effort to meet needs;—we consider that the proper role of the State does not include performing the tasks or that measure of them that can be performed adequately by voluntary effort. We are firmly convinced of the importance for our Christian and our American way of life, of the voluntary health and welfare services—operating in partnership with necessary govermental services—which have such a great tradition in our County and, perhaps especially, in our State.

—INTER PATRES, N. Y.

Should the Mass Be Changed into the Vernacular?

Joseph P. Halpin

LAST September 18-21, The International Congress of Pastoral Liturgy was held at Assisi. Attending it were five cardinals, seventy bishops, abbots of various religious orders, and nearly two thousand priests from all parts of the world. It was a very interesting and, may I say, historic congress, if for no other reason than that a few papers were read about the vernacular which opened up many topics for conversation. Some changes concerning the Liturgy may occur; prayers in the Mass may be altered (but to put it into the vernacular is another issue). From all the reliable information I could obtain during my four months' visit to Assisi, Rome, Paris, London and Ireland (this included many interviews with leaders of the various religious orders, cardinals, bishops and priests) I doubt very much that such a change was even contemplated, and more so, ever put into practice.

The most ancient and cultivated languages of the world are the Hebrew, Greek and Latin. The first goes back, we may say, to the cradle of the human race, the last two beyond the dawn of history into the midst of fables; in these three languages, ancient and venerable, Mass is said, mostly in Latin, for that was the tongue of the people of the world at the preaching of the Apostles. The Mass is said partly in Greek, because the Scriptures were translated into it in the times of the Ptolemies (Greco-Egyptian rulers of Egypt from 323 B. C. to 30 B.C.), partly in Hebrew, to tell all men that we succeed to the ancient rites and ceremonies of the Jewish temple, the temple

Father Halpin, is the chaplain of the new Sacred Heart Hospital in Chester, Penna., for which he raised the funds. He spent many years as a missionary in South Dakota and acted as Field Secretary for the Catholic Extension Society of America. Through his untiring efforts the first school for Catholic Practical Nurses and Social Security for clergymen were established in U.S.A.

burned under Titus forty years after our Lord's ascension. The Kyries of the Mass and the Agios of Good Friday are in Greek, while the Hebrew has the Sanctus and the Graduals.

It is like the Protestant boy who asked a Catholic boy, "Why do your priests pray in Latin? Our ministers pray in English." "I dunno," replied the Catholic boy, "except perhaps because in your churches the ministers pray before the people while in our churches the priests pray to God."

Latin was the language spoken by the ancient people of Rome. At that time, Greek alone excepted, all other tongues were rough and barbarous compared with it. Centuries before Christ it had been cultivated and refined by Rome's most gifted sons. Virgil had worked on it. Horace refined it. Tacitus and Caesar had purified it. Cicero and Quintillian had delivered their orations and written their masterly words in it. The poets, the philosophers, the orators and the statesmen of the fairest portions of the world had worked to beautify that tongue till at length it became the finest, the sweetest, the most beautiful, and the most cultivated of the languages of men. And is it not just and right that the Church use so cultivated and so beautiful a language in the greatest devotion in the world in the praises of God?

At the time of our Lord, Rome had sent forth her soldiers into nearly every part of the known world, and her empire stretched from the Strait of Gibraltar nearly to the ruins of India. Everywhere they had been victorious, and the conquered tribes and nations adopted their language, till the larger part of ancient Europe became nearly as Latinized as the Romans themselves, and for that reason we find that the framework of nearly all the modern languages of Europe is Latin. More than half our English, two thirds of the French, three-fourths of the Spanish and nearly all the Italian words are of Latin origin. Thus it became the mother tongue of Europe; and is it not just and right that the Church, the civilizer of Europe, should have in her services that tongue which is the mother of all the others?

The "status questionis" should be put more precisely. Should the Church change the Mass into English? We do not mean the vernacular in general, or of the various Indian tribes in America, like the Sioux Indian tribes who have four different vernaculars. Think of all the other Indian tribes in America! It is easier for the missionaries to learn their tongue and to teach the universality of the Church. Take India, until recently controlled by England, where there are hundreds of vernaculars, and one vernacular is sometimes not understood fifty miles, or even less, from where it is spoken. Even the Indian language (properly so called), such as Hindu, differs from province to province, therefore, to ask the

question, "Should the Church change the Mass into the vernacular?" would be almost to answer it in the negative.

It reminds me of a young Irish priest, ordained for one of our eastern dioceses. He was in the country only a week when he was appointed assistant at St. Mary's. Monsignor Stone was the pastor, a very capable and sincere priest. Sometimes I thought he was more Catholic than the Church itself. He absolutely would never perform a mixed marriage, and had other characteristics not found in the Canon law. I will say it was the best Catholic parish in the United States in which I ever labored. He was not only Stone in name but in nature. The door bell rang and I answered it. It was Father Kelly. He said, "I was appointed as assistant at St. Mary's. May I see Monsignor Stone?" I ushered him into the office where he left his baggage and we proceeded up the stairs to the monsignor's quarters. Knocking on the door, I heard the usual abrupt harsh response, "Come in!" Father Kelly handed him his letter of appointment. After reading it he handed it back to him and said, "John Kelly, eh? Where are you from?" "County Cork." "That's fine." Looking him straight in the eye he said, "I am going to put you in charge of the Bingo." Coming down the stairs, Father Kelly turned to me and said, "What kind of a devotion is the Bingo?" I am wondering what kind of an elevation would the Mass be if said in the English.

WHO WANTS IT IN ENGLISH?

Do the American faithful want the Mass in English? Why should they? Half the Holy Sacrifice is "secreto" and it does not matter to the people what language is used. Even the non-secret parts of the Mass are almost inaudible to the congregation. Why should they be in English? They can be easily followed in translation.

The above go back more than nineteen centuries, and as a remembrance of our ancient origin we keep the language of the Roman Empire to show all men that we alone come from that olden time of Apostles, of Martyrs, and of Christ. For at that time the language spoken in Pilate's Court, when our Lord was tried and condemned to death, was Latin. The inscription on the Cross was in the same. The soldiers around the top of Calvary guarding the dying God spoke Latin. St. Paul and the Apostles preached it. Each nation of the civilized world at that time knew it. When you see the services of the Church in Latin think of her antiquity and that she alone of all the things of earth goes back to the Roman Empire, to the Apostolic age. She has kept the Latin to tell all men that she came from the olden time of Christ.

Should the Mass be changed to

English for the convenience of the priest? I do not think it would help them spiritually or in any other way. Such a change would entail as many disadvantages as advantages. We say the Mass according to the Roman rite and it seems fitting that it should be in the language of that rite. Latin is an external bond of unity and union. Catholics, even though they do not understand Latin, feel, I think, a sense of at-home-ness anywhere at Mass that they do not feel at a non-liturgical function conducted in a modern language not their own.

Much of the insistence on a vernacular Mass would cease, I think, if priests knew Latin better. Here is what Pope Pius XI says: "Since then it is a matter of importance, less perhaps for humane and civic culture than for the functions and service of Religion and of the Catholic Church, it is our wish that comolic Church, it is our wish that complete mastery of the Latin language be advanced and encouraged among the clergy, so that the praise of more perfect Latinity, a more perfect Latin expression, which in former times was conspicuous among the clergy may not entirely perish, but rather, as it should, happily increase."

Willingly I admit I was not correctly instructed to speak Latin during my high school, college, and seminary days. I was given memory exercises. I memorized the declensions, verbs, cardinals and ordinals with no instructions how to apply them in speech. I learned more about Latin eight months after I was ordained a priest.

My first appointment was pastor of an Indian Reservation. I had to learn the language. Every evening an Indian came in and gave me a fifteen minutes' lesson. Here is how he did it: "Father," he said, "Indian is very easily learned. Let's take counting for instance. If you learn to count to ten, and learn six more words you can count to a million." It is just as simple as it looks.

	Indian	Cardinals (Latin)	Ordinals (Latin)
one	waz he	unus-a-um	primus-a-um
two	no-pa	duo-duae-duo	secundus-(alter)
three	yam ony	tres, tria	tertius
four	to-pa	quattuor	quartus
five	zap ta	quinque	quintus
six	shoc-ko-pee	sex	sextus
seven	shoc-ko	septem	septimus
eight	sho-ko-lo	octo	octavus
nine	nip-chin-quac	novem	nonus
ten	wic-chin-ony	decem	decimus

I have given the English, Indian, nd Latin to show the method he sed. I memorized the above ten vords, added a new word at twen-y-one, another at a hundred, a housand, a hundred thousand and million. It was nothing but sim-le multiplication. In two weeks could count to a million. It is ractically the same in Latin. With roper instructions I believe any oy could do the same in Latin.

It was the same in speaking. My ndian teacher said, "The first thing hat comes to your mind is going o be the first word in the sentence. want good water. What do you hink first?" "Water." "That is cor-ect, so you construct your sentence ist as in Latin."

Water	good	I want
Mina	waste	wacin

This is only elementary but you oon are able to speak Indian, not lassical, but enough to enable you o speak their language. Could the ame be applied to Latin? Why ot? A more practical suggestion nerefore would seem to be a more ntensive study of Latin by students or the priesthood. The very fact nat the priest has to study the ontents of the language of the Ioly Sacrifice should give him a etter appreciation of it than if it vere in his own language.

HE MIND OF THE CHURCH

Our Holy Father, Pius XII has epeatedly insisted that the only one who offers the Sacrifice of the Mass is the priest. The laity participate by their presence. They need not follow the sequence of the Mass nor should they be compelled to do so. They may find vocal prayers or meditation more suitable to their individual needs. Here is what he says concerning priests and Latin, "O grief, the Latin language, the glory of priests, now has more sluggish and ever fewer supporters. Who will worthily extoll this imperial idom which is for the Catholic Church a bond of great price? Let there be no priest who does not know it, who does not know how to read and speak it easily and readily! For the Latin language ... is a treasure of incomparable excellence; and because of this any minister of the sacred rites who does not know it must be adjudged as laboring in lamentable squalor of mind."

Latin should be taught by way of conversation to students studying for the priesthood. I believe that is the method used in the Jesuit schools. It should be spoken at recreation, at play, at meals, at all times while studying for the priesthood. The Church uses one language from the rising of the sun until the going down of the same, so that there might be one fold and one shepherd, as there is but one race of Adam on earth, and one God in heaven; that she does by using Latin everywhere. Did you ever hear anyone curse in Latin? Did you ever hear anyone tell a

dirty story in Latin? Don't you think it fitting that God should be worshipped in a language that no one abuses? Moreover, the Church uses Latin, because it is a dead language, so as to keep the truths without changing. The Church is not of one nation nor for one people, but the Son of God founded her to teach one doctrine to all nations composing one human race. This would be impossible without one tongue. Soon it would be like the national Church of Russia and in the Church of England.

I know of the liturgical movement and of the high motives that actuate those liturgists who are working for the vernacularization of certain parts of the Mass. Personally I do not think the changes advocated would have any lasting influence in getting more Catholics to Holy Mass. Recently the Holy See frowned on some practices introduced in France: altar in the centre aisle in the middle of the Church, a running commentary etc. Latin has been reinsisted on for the entire Mass, not only as a bond of unity but also to prevent doctrinal errors in the liturgy of the Mass (there have already been some). According to the latest instructions, the altar must be in the sanctuary; the priest cannot say Mass facing the people without special permission. The Mass is not a show; the practices introduced were a source of distraction to the celebrant and to the people. The Epistle and Gospel may be read in French after they have been read in Latin. If any changes are coming the Mass will always be said in Latin.

Why not give a year's subscription to PASTORAL LIFE *to Priest Friends — The Newly Ordained — Missionaries!* A gift card will be sent on your directive.

PASTORAL LIFE
2187 VICTORY BOULEVARD
STATEN ISLAND 14, N. Y.

Please send gift subscription to the following:

Name .....

Address .....

City ..... Zone ..... State .....

☐ **1 year—$1.50** ☐ **2 years—$2.50** ☐ **4 years—$5.00**

The Confessional Admonition

Isidore J. Mausolf, O.F.M.Cap., S.T.L., S.S.L.

ONE of the most effective means that the priest has at his disposal for raising the spiritual tone of his people is the admonition given in the confessional. There is no other time when the penitent is so well disposed to receive advice on spiritual matters. In the confessional, nature and the Holy Spirit conspire to make the penitent receptive and docile. In the confessional, a man will accept, and resolve to put into practice, advice that he would openly laugh at if given anywhere else.

Yet this important aspect of the apostolate is regrettably neglected. Time and again penitents remark that they never receive an instruction or admonition in confession—that their confession of sin is followed by a curt penance and a whispered absolution. Even the proverbially unprepared sermon was never treated so shamefully as the confessionnl admonition.

Father Mausolf is professor of sacred Scripture at Anthony Friary, Marathon, Wis. Ordained in 1950, he earned his S.T.L. at Catholic University, Washington, D.C., in 1952 and his S.S.L. at the Pontifical Biblical Institute, Rome, in 1956.

DUTY OF THE ADMONITION

Is there an obligation to give an admonition in the confessional? Definitely there is. The confessional admonition is obligatory not only in the obvious cases of those who are living in an occasion of sin or who are habitual sinners, but also as a general rule in every confession that the priest hears. The obligation is not grave, of course, in each case. In fact, just when grave matter would be reached is a very difficult question to answer. Certainly, to neglect this duty over a long period of time would be a serious breach of duty for a parish priest. The same is true of a religious priest who does not have the care of souls but who takes his turn helping the parish priests from Sunday to Sunday, though a somewhat longer period would be re-

quired to reach grave matter in his case. For the people look to a religious and visiting priest as to one from whom they can expect ready help and advice which they would not ordinarily receive of their pastor, and they have a right to expect such help.

The obligation of giving the confessional admonition flows from a *triple source*: from the office of the confessor as *physician, teacher* and *father.* It is up to a good physician not only to cut away cancerous tissue, but also to cleanse the wounds of his patients, to provide them with proper diet, rest and exercise necessary for their complete cure. Likewise, the priest in the confessional must not be satisfied with absolving from sin but must give advice on the avoidance of sin in the future and lead his penitents on to the perfection of their state. As a teacher, the confessor is bound not only to instruct his people to avoid sin and its occasions but to practice the virtues of a true Christian. This is done to some extent by his sermons, but the priest is still bound to apply the more general doctrine given in sermons to the individual soul in confession—an application which is often beyond the power of his simpler sheep. Finally, the priest who loves his penitents as a father loves his children will be most anxious to give them the advice they so desperately need. It is the understanding heart of a father that the penitent seeks in the confessional, and the so-called *devotula* has as much need of paternal understanding and advice as the hardened sinner. The efficacy of confession in both cases depends to a marked extent on the admonition given by the confessor.

HOW LONG THE ADMONITION?

There is a definite problem in giving these admonitions in a busy parish, particularly since the priest who is zealous in giving these talks will find his confessional being frequented more and more. Time is at a premium and there is no question that the confessional talks do make inroads on the already limited hours of the priest. A long line of penitents will make almost any priest speed up his work. In my opinion, however, even the longest line of penitents on the busiest day of the priest is not sufficient reason to omit the admonition entirely. This is not to say that the priest commits sin who neglects the admonition only on a few specially busy occasions, but that no priest should be willing to do so. Actually, the busiest confessional days of the year will bring him the souls who are most in need of an admonition. If a priest does omit the admonition on occasion, he should do so only with a deep feeling of regret that time and circumstances force him to do less for his penitent than he would like to do. Let the priest bear in mind the admonition of St. Francis Xavier that it is better to hear the confes-

sions of a few penitents well than those of many poorly. Actually, however, the case when there remains only the choice between sending away some of those who come for absolution and omitting the admonition will come up very, very rarely. For a good admonition is not a matter of time so much as a matter of discernment of the penitent's needs. A few well-chosen words, even a single sentence, may be sufficient. A good admonition on busy days need not take more than forty-five seconds. It will be rare indeed that a confessor will be so busy that he cannot grant forty-five seconds to a penitent. It will be rare indeed that a confessor cannot afford to leave his confessional a half hour or even an hour later than the end of the regular time for hearing confessions. And surely he will never find a better use for those forty-five-second periods.

DISCERNING THE PENITENT'S NEEDS

The neglect of the confessional admonition has deprived confessional work of its appeal for many priests, and turned it into a weekly drudgery. It is perhaps only human, but at the same time it is a pitiful sight, to se a priest shrink from confessional duty, who only a few years before as a seminarian dreamed of spending long unwearied hours in God's tribunal. A psychological requirement for liking one's work is to be able to feel satisfaction in it. Nothing is so well calculated to deprive a priest of satisfaction in hearing confessions than a haste which forces him to neglect the admonition and turns him into an absolving-machine. Such a priest is unfair to himself and unfair to his penitents. For in neglecting the admonition, he deprives himself of the legitimate and even necessary consolation of being able to help souls on their way to God and exposes himself only to the sordid side of hearing confessions. And what is far worse, he deprives his penitents of the blessings Christ intended for them when He instituted the Sacrament of Penance.

In order to be efficacious, the admonition must be applied to the individual case. A general and vague admonition that applies to every penitent really applies to none of them and will bear little fruit. The admonition should flow from the meditation and spiritual life of the confessor and from fatherly love for and interest in the progress of his penitent. That love will cause him to discern his penitent's needs, and enable him to express himself in the way that will touch the penitent's heart, A priest who remembers that nothing in the whole world matters except the soul he is dealing with at that particular moment will have no desire to omit the admonition in confession.

The Holy Shroud of Christ

Joseph F. X. Cevetello

(*Left*) Sacred Head of Christ from the Shroud.

IT was with no little difficulty that Secondo Pia, a lawyer and well known expert amateur photographer of Turin, received the necessary permission from King Humbert I of Italy to photograph the sacred Shroud in which Christ had been buried. For centuries the property of the House of Savoy, it was rarely publicly exposed, and then only for a very special occasion, this in view of the fact that too frequent handling would impair the precious relic. In the 1898 exposition of the Shroud, Secondo Pia took three photographic plates of the Shroud. The first two plates were failures. Greatly disappointed and expecting the worst, Pia worked on the third plate, but his fears did not materialize. With the greatest awe and reverence he noticed the frontal and dorsal image of a dead man appear. The figure was not a negative but a positive. Secondo Pia was the first person in history to see the photographic image of Christ. This revelation started a flood of literature pro and con which has magnified as research continues on the sacred Shroud.

When, in 1931, permission was granted for a new exposition of the Shroud, Cavaliere Giuseppe Enrie, an expert in the field of photography, took new photographs—some of the Shroud as a whole, others of detailed sections, particularly of the face. These new photographs vindicated Secondo Pia's earlier

Father F. Cevetello is an assistant pastor at O. L. of Mt. Carmel Church, Montclair, N. J., and instructor of religion at Seton Hall University. He is author of *From Peasant to Pope* and of the book, *Getting To Know The Bible* which will be published soon by the Society of St. Paul.

work, with all the advantages of modern equipment and techniques.

WHAT IS THE HOLY SHROUD?

The Shroud in which our Blessed Lord was buried is about fourteen feet, three inches long and about three feet, seven inches wide. It has the color of ancient unbleached linen and is woven in a twill design, with converging diagonals forming stripes in a herringbone pattern.

That the Shroud should have existed intact all these years should not create difficulty since we have in our museums pieces of similar cloth which antedate the Shroud by over 1,400 years. It must be kept in mind that linen is one of the most durable of textile fibres.

Nor should the fact that the cloth is a twill design present any problem. As early as 1500 B. C. the Egyptians, who were expert weavers, were making this type of cloth. The Jews learned the art while they were in Egypt and they took it with them to the Promised Land and handed it down to their descendents.

The image, as it appears on the Shroud, is a negative, a fact that can be readily understood when we consider that in a negative, black will appear as white and vice versa, and right will appear as left and vice versa. (See Figure II, A) When the image on the photographic plate was developed it appeared on the film as a positive, thus showing Christ as He actually looked while He was in the tomb. (See Figures I and II, B)

On further examination (Fig. I, A) two dark lines, running parallel the length of the Shroud are noticed. These, together with the large darker areas running along these lines, were caused by the fire at Chambery, France, December 3, 1532, which caused the silver container protecting the sacred cloth to melt, thus burning a hole through the many layers of the Shroud. The pairs of white triangular markings are the pieces of altar linen which the Poor Clare nuns used to patch the burnt parts. The several somewhat circular markings on the Shroud are water stains.

Doctor Pierre Barbet, in his book: *A Doctor At Calvary,* (P. J. Kenedy & Sons, 1953) emphatically states that some of the stains are the actual Blood of Christ which has impregnated the linen Shroud.

If one looks at that part of the Shroud between the two parallel burn marks, he will notice two complete forms of a person, i.e., the frontal and dorsal parts. Some parts of the body e.g., the face, the arms, the back of the head, the back itself, etc., are more prominent because they were closest to the cloth.

The man whose imprint appears on the Shroud was about six feet and weighed about 170 pounds. He had a beard and mustache, long flowing hair, fine features and a

majesty which death could not obliterate nor art reproduce. This image is truly that of Christ as He lay dead in the tomb.

HISTORY OF THE SHROUD

The history of the Shroud begins with the burial of Christ. The Savior's body was enveloped between the two halves of the Shroud, the head being placed towards the center of the cloth.

It cannot be denied that there are lacunae in the history of the sacred Shroud so that we cannot depend on historical arguments alone to establish the authenticity of this sacred relic.

From the Gospel account to the early twelfth century, nothing positive is known of the Shroud. Doctor Paul Vignon, one of the foremost authorities on this sacred relic, has adequately demonstrated that as far back as the fifth century there existed pictures of Our Lord copied from the Shroud.

In 1171 it was kept in the private chambers of the Emperor in Constantinople and in 1201 records show that it was in the imperial chapel of St. Mary of the Pharos.

Robert de Clary, a knight of Picardy who was active in the Fourth Crusade (1198-1204) as well as its historian, writes that "the Shroud in which Our Lord was enveloped" was exposed every Friday in the Church of Our Lady of Blachernes, a suburb of Constantinople. It was "stretched upright," he relates, "so that all could clearly see the figure of Our Lord."

We do not know how or when the Shroud was brought to Constantinople. When Constantinople was sacked by the crusaders in 1204, the Shroud vanished. "No one," writes Robert de Clary, "neither Greek nor Frank, ever knew what became of the Shroud when the city was taken." (Taken from *Self-Portrait of Christ* by Edward A. Wuenschel, C.SS.R., Holy Shroud Guild, Esopus, N. Y., 1954, p. 57)

The Shroud was certainly at Lirey in 1355. In 1452 it was taken to Chambery and given to Duke Louis I of Savoy. This is how the Royal House of Italy (House of Savoy) came into possession of one of our most precious relics.

When pestilence raged in 1576-77, St. Charles Borromeo vowed to go on foot to Chambery to venerate the sacred Shroud. To prevent such a hazardous journey over the Alps, Duke Emmanuel Philibert had the relic taken to Turin, Italy, in 1578, where it has remained ever since and from which it derives the name—*Shroud of Turin.*

The fifteenth century Cathedral of St. John in Turin is the building which guards the Holy Shroud. A magnificent chapel (the Royal Chapel) built by the Dukes of Savoy for the Shroud and completed in 1694 contains the marble altar which houses the relic.

The Shroud itself cannot be seen. Lined with red silk and rolled up

and wrapped in another sheet of silk which is bound by ribbons and sealed with the seal of the House of Savoy, it rests in an oblong silver casket. This, in turn, is in an iron chest which contains three locks each calling for a different key. The iron chest, wrapped in asbestos, is in a wooden case upon which a picture of the sacred Shroud is painted. This wooden case is what the visitor sees behind a double iron grille.

AUTHENTICITY

Theologians, scientists, medical doctors, experts in photography have examined the Shroud from every aspect and offer the following reasons (among others) for its authenticity.

First of all we must eliminate the possibility of the image on the Shroud being a painting. Father Adam Otterbein, C.SS.R., a well known authority on the Shroud, writes: "The image on the Shroud is not a painting. An examination of the photographs revealed the complete absence of any pigment on the cloth. The image was formed rather by a delicate stain, so that even where the image is darkest, the threads of the cloth are still visible. Now the only method of painting which was known in the fourteenth century when the Shroud certainly existed, was that of applying pigment in oil to the surface. If this had been done, an opaque layer of pigment would have concealed the threads of the cloth.

"Moreover, the proportion of the human body and the anatomical detail are so superior to other Middle Age paintings, that it would be impossible that an unknown artist had painted the image on the Shroud without having left earlier or later works. From an artistic standpoint the image on the Shroud occupies a unique place when compared with the works of known artists. The detailed representation of ante-mortem and post-mortem bleeding presupposes a knowledge of blood which was impossible prior to the invention of the microscope in the sixteenth century. (*The Holy Shroud of Turin*—Introduction and Notes, Esopus, N. Y., 1952, p. 4)

In favor of the Shroud is the fact that the image is a perfect negative. This has been attested to by expert photographers, some having attempted to copy the image exactly. The best they could do was to produce copies containing many errors. If experts cannot produce a perfect negative image, how would it have been possible for an artist in the fourteenth century (some 500 years before the invention of photography) to do so? Even if it were possible then, what would be the artist's purpose in painting a negative image?

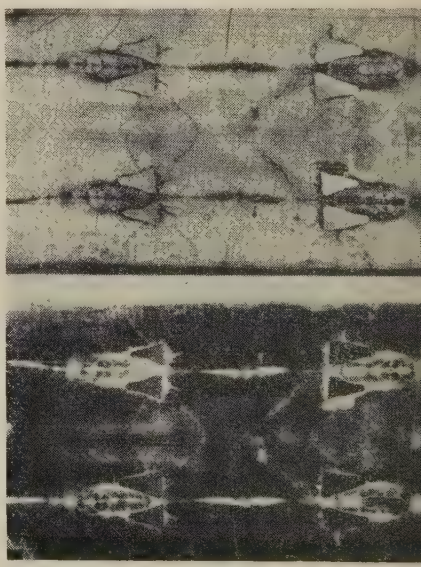
The similiarity between the suffering endured by the person whose image is on the Shroud and Christ Himself is a most important proof

for its authenticity. The person of the Shroud was severely beaten; so was Christ. The former's head was pierced with sharp pointed objects; Christ was crowned with thorns. The one exposed wrist and both feet, as well as the right side of the man of the Shroud were severely wounded; Christ had nails driven through His "hands" (more about this later) and feet, and His side was pierced.

That the cloth contains blood from the body reveals that it was placed in the cloth without washing. Had the body been washed there could have been no imprints on the Shroud. Time did not permit the washing of Christ's body. Much time was spent in seeking the necessary permission for the removal of Christ's body, in verifying Christ's death, and in obtaining the linen and spices. Christ had died at 3:00 P. M.; the Great Feast of the Pasch began at sundown. Not much time remained for washing Christ's body if it were to be buried before sundown. Hence, Christ's body had to be buried unwashed.

Yves Delage, an agnostic scientist of the Sorbonne in Paris, after many months of studying the Shroud, states that the body would have had to remain only a certain time in the Shroud—not less than twenty-four hours and not more than a few days—to have left its imprint, otherwise its corruption would have destroyed the cloth. These facts certainly square with Christ's resurrection from the dead. After many experiments, scientists have observed that it would have been impossible to remove a small cloth without blurring the image. How could any human agent remove a cloth as large as the Shroud without blurring the image?

From the above comparisons we see that the man whose image is on the Shroud and Christ are one and the same, for in the words of Father Otterbein: "The mathematical probability of any ONE of these extraordinary circumstances having been repeated in the case of some other man who was crucified is slight. The mathematical probability of ALL these extraordinary



(*Above*) Negative aspect of the Shroud.
(*Below*) Positive aspect of the Shroud.

ircumstances having been verified n any other case than the crucixion of Christ is nil." (Ibid., p. 6)

IOW EXPLAIN THE IMAGE?

The stains on the Shroud could ıot have been produced by conact alone, otherwise the two figıres would be more or less distortd when the cloth is spread out flat. ome emanation from the dead ody, some sort of vapor from the ody reacting with something else, ight account for the stains.

"After many experiences, Doctor ignon proposed his "vaporogaphic" theory. He discovered that mmonia vapors and powdered loes produce a stain similar to the

uthorized reproduction. Copyright by the Holy Shroud Guild, Esopus, N. Y.

stain on the Shroud. Doctor Vignon pointed out that, if a corpse were covered with febrile sweat rich in urea, the urea would ferment into carbonate of ammonia and thus ammonia vapors would rise from the body to the cloth which had been folded over the body. The vapors would be of greater or less intensity depending on the distance of the body surface from the cloth. Thus would be explained the formation of the negative image on the cloth." (Ibid., p. 5)

Many who accept the authenticity of the Shroud have rejected Doctor Vignon's theory. He himself admits that there are defects in it and that it is only a partial and probable explanation of the imprints. Of the different theories proposed, the "vaporographic" seems to harmonize best with the nature of the imprints and the circumstances of Christ's burial.

SOME OBJECTIONS AGAINST AUTHENTICITY

There are those who would accept the authenticity of the Shroud but for the fact that nothing positive is known about it from the time of Christ's burial until the early twelfth century. There were many reasons for this silence. Fear of its destruction by the enemies of Christianity prompted silence concerning it and its whereabouts. During the centuries of persecution, while the cross was still used as an instrument for the execution

of slaves and criminals, ecclesiastical authorities discouraged the making of images of Christ on the cross. We see where this prohibition would also extend to the exhibition of such an important relic as the Shroud. All the arguments for the Shroud's authenticity can serve as answers to this objection.

Another objection is raised on the grounds that in 1389, Pierre d'Arcis, Bishop of Troyes, had an order issued in the King's name for the seizure of the Shroud because the bishop's predecessor had discovered a man who claimed to have painted the figures on the Shroud. When Bishop d'Arcis presented his objection to the Antipope Clement VII, who was residing at Avignon, the latter declared that the exposition of the Shroud might be continued on condition that there be no ceremonies and that each time the people be told it was not the true Shroud but merely a painting made to represent the true one.

Against this objection we might say that the above prelates based their decisions on documents that are few in number and even doubtful in content. The proponents of the Shroud's authenticity offer many solid and scientifically approved proofs for their stand. Besides, any decision made by the Antipope Clement VII has been definitely reversed by the more than thirty Popes since the fourteenth century who have officially recognized the Shroud as authentic.

THE "FIFTH GOSPEL"

The holy Shroud reveals some interesting facts concerning Christ's Passion and Death. We can present only some of these, and then briefly.

Looking at the upper part of the dorsal image we will notice the heavy and numerous small streams of blood. This indicates that the "crown" of thorns was really a closely woven helmet or cap of thorns.

The Shroud reveals that the scourging was very severe, particularly over the shoulders. The clear marks of the scourging reveal that two leather thongs weighted with metal balls or ankle-bones of sheep were probably used for the scourging.

The nails were placed in Christ's wrists according to the evidence of the Shroud. Doctors who have experimented considerably have shown that the flesh of the palm of the hand is too weak to support the weight of the body, but a nail driven through the wrist can do so.

Further study reveals that one nail transfixed both feet and that there probably was no foot rest.

Christ's right side was pierced according to the evidence of the Shroud which also reveals that both blood and water came from the side. St. John tells us: "But one of the soldiers opened his side with a lance, and immediately there came out blood and water." (Jn 19:34)

From the facts presented above concerning the time element of the body in the Shroud and since the removal of the cloth by a human agent would blur the image, it would seem that event of Christ's Resurrection is corroborated.

The Shrouds's opponents have been insisting on the scriptural objection that the imprints on the Shroud conflict with St. John's Gospel account of the burial and the finding of the burial clothes in the empty tomb. Fr. Edward A. Wuenschel, C.SS.R., in two scholarly articles that appeared in the October 1945 and April, 1946 issues of the Catholic Biblical Quarterly (now published in pamphlet form by the Holy Shroud Guild, Esopus, N. Y. under the title: *The Shroud of Turin and the Burial of Christ*), demonstrates that St. John's account of Christ's burial can certainly be reconciled with data obtained from the Shroud.

TRULY CHRIST'S IMAGE

Many scientists, doctors and theologians have been studying the Shroud since that first photograph of Secondo Pia in 1898. Some began as sceptics, and even atheists, and at the conclusion of their investigations believed in the authenticity of the Shroud, and in God. There are still some things to be explained and investigated concerning this precious relic. An International Sindological commission, composed of scholars from every part of the world, is working to resolve some of these problems. If modern experiments would be permitted perhaps some of the problems might be settled more readily. Despite the fact that there are still some questions to be answered, there is more than substantial evidence that the Shroud is the one in which Christ was buried and that the stain on it is the actual image of Christ as He lay dead in the tomb.

We have in the United States the Holy Shroud Guild with headquarters at Esopus, N. Y. Its main purpose is to spread the knowledge and the devotion of the Holy Shroud.

Many Saints and Popes have venerated the Shroud as an authentic relic of Christ's burial. Popes have granted Indulgences to those who visit its shrine in Turin, pray before a reproduction of it, etc.

Among these many Popes, one stands out, Pope Pius XI. After much consultation and study, he was convinced of the authenticity of the Shroud. To him, and to many, this magnificent image of Christ, particularly His sacred Head, is so majestic, so sublime despite the horrible sufferings endured, that a comparison with the paintings of the world's greatest artists reveal that this could not have been painted by anyone. The Shroud of Turin, is a most sacred relic; it contains the TRUE DEATH IMAGE OF CHRIST.

Some Suggestions for Preaching on Mary's Spiritual Motherhood

WILLIAM J. MOST, PH.D.

MOST Catholics have heard, and are happy to believe that Mary is our spiritual Mother. Yet not too many have a really deep appreciation of the full scope of this beautiful doctrine and of the extensive and solid theological foundations on which it rests. In the hope that it may be of some convenience to priests who wish to give to the people a more thorough presentation of this doctrine, let us review briefly the chief points contained in it, and the foundations on which they rest.

When we say that Mary is our spiritual Mother, we are not using a mere figure of speech, nor are we speaking of just an adoptive Motherhood: it is in the fullest, strictest literal sense that we say that Mary is our spiritual Mother. For what is the function of a Mother? It is: 1. To cooperate in giving life to a child, and then, 2. when it has been born, to care for it as long as that child needs care and she is able to help it. In the spiritual order, Mary carries out these functions in the highest and most complete sense.

Our souls live with spiritual life when they have within them divine grace, by which the soul literally and really shares in the life of the Most Holy Trinity itself. The task of earning this grace for us began with the Incarnation, when Mary, as St. Thomas says, gave her consent, "in the name of the whole human race"[1] to become the Mother of our Redeemer. In becoming the Mother of the Redeemer, Mary necessarily became at the same time the spiritual Mother of all the redeemed. As St. Pius X wrote:

> Is not Mary the Mother of Christ? Therefore she is also our Mother. ...In one and the same womb of the most chaste Mother, Christ assumed flesh, and, at the same

Father Most is Professor of classical languages at Loras College, Dubuque, Iowa, and the author of the scholarly work *Mary In Our Life*.

1. St. Thomas *Summa Theol.* III, q. 30, a. 1,

time, joined a spiritual body to Himself, made up, that is, of those who were to believe in Him.[2]

Or, we might express the same truth by saying that since at the moment of the Incarnation, Mary became the Mother of the Head of the Mystical Body, she by that very fact became also the Mother of all His members. Hence our present Holy Father has told us:

> ...when the little maid of Nazareth uttered her *Fiat*...and the Word was made flesh...she became not only the Mother of God in the physical order of nature, but also in the supernatural order of grace she became the Mother of all, who through the Holy Spirit would be made one under the Headship of her divine Son. The Mother of the Head would be the Mother of the members. The Mother of the Vine would be the Mother of the branches.[3]

MOTHER OF CHRIST AND OURS

But the Incarnation was only the beginning, not the completion, of the earning of divine life for us. Hence, Mary's role did not end with the birth of our Savior. On Calvary, by her suffering with her divine Son, by her offering of Him, and by her abdication of her Mother's rights in that offering, Mary shared with Him in the great sacrifice which won the life of grace for us. Of this our present Holy Father wrote in his Encyclical on the Mystical Body:

> She it was who, free from all sin . . . and always most intimately united with her Son, as the New Eve, offered Him on Golgotha, together with the holocaust of her Mother's rights and love.[4]

And therefore the same Holy Father, in the recent beautiful Encyclical on the Sacred Heart added:

> . . . by the will of God, the Most Blessed Virgin Mary was inseparably joined with Christ in bringing about the work of human redemption, to such an extent that *our salvation came from the love and sufferings of Jesus Christ intimately joined with the love and sorrows of His Mother...*[5]

and hence:

> She who was the Mother of our Redeemer according to the flesh, and His associate in bringing back the children of Eve to the life of divine grace, is rightly hailed as the spiritual Mother of the whole human race.[6]

The birth of Christ had been accomplished without the pains that accompany the entrance of the banished children of Eve into this valley of tears; but the earning of spiritual life for all the brothers of

2. St. Pius X, *Ad diem illum*, Feb. 2, 1904. *Acta Sanctae Sedis* 36.453.
3. Pius XII, to Marian Congress of Ottawa, June 19, 1947. *Acta Apost. Sedis* 39.271.
4. Pius XII, *Mystici Corporis*, June 29, 1943. *Acta Apost. Sedis* 35.247.
5. Pius XII, *Haurietis aquas*, May 15, 1956. *Acta Apost. Sedis* 48.352.
6. *Ibid.* 48.332.

Christ was not effected without indescribable suffering. Pope Benedict XV wrote of it:

> With her suffering and dying Son, Mary endured suffering and almost death. She gave up her Mother's rights over her Son to procure the salvation of mankind, and ...as such as pertained to her, she immolated her Son, so that one can rightly say that together with Christ she has redeemed the human race.[7]

Or again, St. Pius X said, making his own the striking words of St. Bonaventure:

> ...so did she suffer with Him that if it had been possible, she would have much more gladly suffered herself all the torments that her Son underwent.[8]

It is no exaggeration to speak thus, for her suffering was literally beyond our comprehension. We can catch some glimpse of the depth of this truth by a simple deduction from a statement of Pius IX, who, in the *Ineffabilis Deus,* wrote that Mary's sanctity was so great that "...none greater under God can be thought of, and no one, except God, can comprehend it."[9] Now her suffering on Calvary was proportioned to two things, to the atrocity of the pains of her divine Son, and to her love for Him. But her love for Him was of precisely the same degree as her holiness—and of it Pius IX said that "no one, except God, can comprehend it"! What then must have been the birth-pangs she underwent when she was "inseparably joined with Christ in bringing about the work of human redemption,"[10] when, together with Him, she earned the life of grace for us!

PROCLAIMED BY CHRIST

Fittingly, then, did her dying Son proclaim and formally announce from the Cross the great truth of Mary's spiritual Motherhood. As Pope Pius XII expressed it:

> Jesus Himself from His cross on high willed to ratify the spiritual motherhood of Mary towards men by a symbolic and efficacious gift, when he pronounced the memorable words: "Woman behold thy son." He thus entrusted all Christianity, in the person of the beloved disciple, to the Most Blessed Virgin.[11]

But this divine life, which she shared with Christ in earning for us, was yet to be transmitted to all her spiritual children in all future ages. Hence today, and throughout all times to come, even to the final consummation, Mary continues to care for us as our spiritual Mother, for no soul ever receives the life of grace without her intervention. For, as Pope Leo XIII said:

---

7. Benedict XV, *Inter Sodalicia,* March 22, 1918. *Acta Apost. Sedis* 10.182.
8. St. Pius X, *Ad diem illum. Acta Apost. Sedis* 36.453.
9. Pius IX, *Ineffabilis Deus,* Dec. 8, 1854.
10. *Haurietis aquas.* AAS 48.352.
11. Pius XII, to Sodality of Children of Mary Immaculate, July 17, 1954. AAS 46.494. Cited from *THE POPE SPEAKS* 1954.3,272.

...absolutely nothing of that great treasure of grace which the Lord brought us...nothing of it is given to us except through Mary...[12]

VE NEED HER

In the physical order of nature, child soon reaches an age when e can live and care for himself: ut in the spiritual life, we never utgrow our need of our Mother Iary. For we are always in need f grace, and, as we have seen, absolutely nothing of that great reasury of grace...is given to us xcept through Mary..." In the or- er of nature, a Mother is some- mes unable, sometimes even un- villing to care for a child. Mary s never unwilling to help us. She vho, in imitation of the love of our eavenly Father,[13] spared not her wn Son, but delivered Him for s all, will never refuse to help her hildren. Sometimes an ordinary Iother would be willing to help, et is not able to know that her hild is in need. But Mary always nows the individual needs of all f us. For although her children are xtremely numerous, that multiplic- y is no hindrance to her. Saint homas assures us[14] that every soul n heaven sees in the vision of God ll that concerns it. The needs of

2. Leo XIII, *Octobri mense*, Sept. 22, 1891. *cta Apost. Sedis* 24.196.
3. Cf. Romans 8:32.
4. *Summa Theol.* III, q. 10, a. 2.
5. Pius XII, *Bendito seja*, May 13, 1946. *cta Apost. Sedis* 38.266.

MANUSCRIPTS WELCOMED

Without deviating from the announced purpose and policy of commissioning manuscripts on appropriately chosen subjects from qualified clerical writers, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages. Payment on acceptance.

all her children do concern Mary: hence she sees the needs of each one of us.

An ordinary Mother often knows her child is in need, but is unable to help it. Not so Mary: nothing is difficult for her of whom Pope Pius XII said:

> Her kingdom is as vast as that of her Son and God, since *nothing is excluded from her dominion.*[15]

An ordinary Mother must sometimes stand helpless beside the bed of a dying child. But if a child of Mary should be so wretched as to throw away divine life (for he cannot lose it against his will), she is able to obtain resurrection for it, through a new gift of divine life, if only that pitiable soul will contritely call upon her. And better still, if one is faithful to her, she will preserve him from ever losing that divine life.

Finally, she will surely carry her faithful children safely over that last great trial, by which they are born to the actual fruition of eter-

nal life, as Pope Pius XI teaches us:

> ...nor would he incur eternal death whom the Most Blessed Virgin assists, especially at his last hour. This opinion of the Doctors of the Church, in harmony with the sentiments of the Christian people, and supported by the experience of all times, depends especially on this reason, the fact that the Sorrowful Virgin shared in the work of redemption with Jesus Christ, and, since she has been made the Mother of men, who were entrusted to her by the (last) testament, as it were, of divine love, she has embraced her sons, and most lovingly defends them.[16]

The love of our heavenly Father extends to *all* men. Mary's love too embraces even those who have never heard of her divine Son, as the same Pope Pius XI tells us:

> ...since all men were entrusted to her motherly heart on Calvary, she does not cherish and love any less those who do not know that they have been redeemed by Jesus Christ, than those who happily enjoy the fruits of His Redemption.[17]

In fact, one of the great reasons why our Father has given Mary to us is to make known all the better His own infinite love for us. For although the Eternal Word is the perfect revelation of the Father, yet, His goodness knew that our feeble understanding might be puzzled were He to tell us that He not only cares for us as a good Father, but that He is also our Mother. In order to teach us that His love for us possesses all the tenderness and the persistence of the love of a Mother, that continues to pursue us even when we are unresponsive, He gave us Mary, so that through her we might the more easily come to know also this beautiful aspect of His boundless love for us. Hence, in the recent Encyclical on the Sacred Heart, our present Holy Father wrote:

> Who could adequately describe those beatings of the Divine Heart, the manifestations of His infinite love, which he revealed at those times when He gave His greatest gift to men: that is, Himself in the Sacrament of the Eucharist, His Most Holy Mother, and the priestly office communicated to us? Hail Holy Queen, Mother of Mercy, our life, our sweetness, and our hope![18]

---

16. Pius XI, *Explorata res,* Feb. 2, 1923 *Acta Apost. Sedis* 15.104-05.
17. Pius XI *Rerum ecclesiae,* Feb. 28, 1926 *Acta Apost. Sedis* 18.83.
18. *Haurietis aquas. Acta Apost. Sedis* 48.331

SIGN ON THE DOOR OF A FRENCH CATHEDRAL:

"The vicar bids all tourists welcome. However, he believes it is his duty to inform you that there is no swimming pool inside the church. It is therefore unnecessary to visit the cathedral in beach wear."

God's Way Is Not Our Way...

Bruno Hagspiel, S.V.D.

MANY years ago in the nineties, a young girl was living in Yugoslavia, and as she grew up, she had a little prayer which she used to say every time she went to Mass or received Holy Communion: she used to pray to Almighty God that if she ever got married and ever had any sons, at least one of them might become a priest. "Because," she often said to her friends, "I could give nothing better to this poor crazy world of ours that would be more helpful to it than a priestly priest who would go about doing good as Jesus did and offer the holy Sacrifice of Mass and forgive sins. . . ."

She fasted three times a week for thirty years to obtain from God his great favor. And she got married. She had four boys among eleven children. She saw three of the boys get married—and the youngest, while attending the minor seminary in Zagreb, when he was a little over sixteen, was drafted into the Hungarian army, and—she died . . .

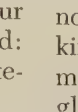
And it was in the year 1928. Another woman, an American mother of 13 children, lay on her deathbed in St. Louis, Mo., Mrs. Emilie Havlik. When her children, all married, were gathered around her deathbed, she said to them: "My dear children, before I pass away, I must tell you a secret. I desperately wanted to have a priest in our family; we never had one among our relatives. And so, for the past 35 years or more I was saving whatever I could spare, a penny or a nickel or a dime here and there, sometimes it was a quarter, and I was putting it aside for the education of one of you boys for the priesthood. But God did not want it—why I do not know; He must know best. . . . But the money is there"—she pointed with her finger to a drawer—"take it, when I am gone, and send it to a seminary for the training of a boy from a poor family that he may reach his goal and be a priest. Then, in this way, God will bless you by giving a priest for a brother. . . ."

After she died, the oldest daughter sent the money to the Benedic-

tine Sisters of Perpetual Adoration in Clyde, Mo., who in turn sent it to the German-Hungarian College in Rome, an international seminary conducted by the Jesuit Fathers, where young men from all nationalities were trained for the holy priesthood. Shortly after she received a letter from the Rector of the Seminary in which he stated: "We gratefully acknowledge the receipt of the money which your dear mother has been saving with such great sacrifice over so long a period. It came to us as a Godsend. We are applying it to a young man, a belated vocation in our Seminary, who has come to us in a rather extraordinary manner. He came to us from the army which he had joined at the age of 16. After serving in the trenches these years, he was taken prisoner and for years had given up all thoughts of the priesthood, but then decided to take up his studies again. The members of our Faculty are convinced that he will be an exemplary priest and a credit to your dear mother and to your entire family. . . ." And he added: ". . . his name is Aloysius Stepinac. . . ."

Yes, it was the later archbishop Stepinac, now in Tito's prison—Aloysius Cardinal Stepinac! During his trial he was cruelly treated and doped. The worst grilling took place in November, 1950; the final verdict was: SIXTEEN YEARS IMPRISONMENT AND FORCED LABOR. Archbishop Aloysius Stepinac exerting all his strength rose and addressed his judges saying: "Gentlemen, I do not care for your freedom. It makes no difference to me whether I am alive or dead. But I tell you one thing: I love the Holy Father in Rome, and I love the Catholic Church, and I am ready to die for both. . . ." And he collapsed. Thank God, we still have confessors and potential martyrs everywhere!

But the thing we wish to point out is this: In the midst of all the trials and afflictions of the Church today, let us not lose courage, but like children have an implicit trust and confidence in DIVINE PROVIDENCE. Neither one of the two mothers obtained in her lifetime what she was praying for, but did not God in His infinite wisdom and kindness arrange matters in a far more beautiful manner for His own glory and for the consolation of all concerned?



Some men wrest a living from nature, and this is called work; some men wrest a living from those who wrest a living from nature, and this is called trade; some men wrest a living from those who wrest a living from those who wrest a living from nature, and this is called finance.

—FATHER VINCENT MCNABB, O.P.

quid in casu?

By Rev. William F. Allen, J.C.D.

n our archdiocese we have two orationes imperatae, Pro Pace *et* Pro Papa. *When are these to be omitted? Does the number three determine when these are to be said or omitted? Someone told me no more than three orations are permitted at any Mass according to the new rubrics.*

his matter is one of general interst and confusion amongst the clery. In accord with the decree of an. 1, 1956, collect *simpliciter imeratae* by the Ordinary are to be mitted in the following circumances: on all Sundays; in all sung lasses or solemn Masses; on oubles of the first and second ass; on the vigils of Christmas nd Pentecost; on Ash Wednesday; n Monday, Tuesday, Wednesday f Holy Week; within the octaves f Christmas, Easter, Pentecost, nd whenever three collects have een said in the Mass (oratio plus vo commemorations—this latter om a special dubium submitted the Holy See).

What if the oration imperata is *ro re gravi?* Liturgists are divided n this problem. Some say that the umber three is never to be exeeded as far as orations are conerned in any Mass. Others make n exception for the oration pro re gravi. We note that in the 1957 edition of the Ordo for the universal Church (usually the product of experts), if the oratio is pro re gravi and there are three orations prescribed by the rubrics, one of the three, and the last one, is to be dropped and the oratio pro re gravi is to be substituted.

What if there are two such imperatae? Then only one alone is said—the first prescribed. Three orations seem to be the maximum under any circumstances under the present rubrics.

What is due in the matter of restitution on the part of an American soldier who took money from German prisoners of war. Actually the Armed Forces had laws against looting of any kind. This was more serious since the Germans were in the custody of the U.S.A. when the money was taken.

In Moral Theology there is a special title for the damage done by the soldier in an unjust war as an official part of the Army. Here we are face to face with the act of the soldier as a private individual, on his own. It is just a plain case of theft to which the ordinary norms apply.

The restitution? Surely they cannot find the victims from whom the money was stolen. Should they make restitution to the German people at large? There is no good reason to impose that since it was from a private citizen that the money came. However, since the restitution is to be made to the poor or to pious causes, restitution could be made to the poor among the Germans (by sending CARE packages for example).

Should we excuse from restitution? Are the American soldiers now poor themselves? How serious is the obligation now when we consider the value of German money at the time of the war, the circumstances, the time that has elapsed, etc.

A devout but scrupulous penitent quite frequently is troubled about his past life. He remembers sins or circumstances which perhaps could alter the nature of these sins. He really doubts that he has confessed these sins. To what extent does the principle of integrity apply to this case? Is it advisable to have such a person dismiss all these doubts from his mind? Under what conditions would you permit him to confess them if he feels that it would relieve his conscience?

Apropos of sins, circumstances doubtfully confessed, the more probable and common opinion would oblige the penitent to reconfess them since we must confess certa peccata and a dubious confession does not satisfy quoad substantiam this obligation.

However, there is a sufficiently probable opinion to the contrary which absolves from that obligation on the grounds that the penitent must confess sins as he knows them at the moment he confesses and the sins are absolved directly at that time and hence there is no essential obligation for reconfessing them (cf. Jorio, III, p. 224). And this applies to sins, circumstances, species, etc., called into doubt.

Whichever opinion will do the most good in the case submitted should be followed by the confessor: he has his choice and the law of integrity will be abided by.

In this case we deal with a scrupulous person. One of the classical rules in their regard is never to permit a re-accusation unless there is some hope of improvement for the penitent. At first sight we would not be in favor of permitting him to re-confess since for a doubtful obligation (cf. above) there are too many grave risks spiritually for that penitent. But for a more peaceful conscience, we might risk it but once. Better still, we might suggest that as a cure for the scrupulous penitent, that the confessor oblige him to include one such sin each time he confesses at the end of his confession under the general 'and for these and all the sins of my past life especially...'. It has been found that the more we face a scrupulous person with his 'bogey man, the less fear will be engendered for it. Scrupulosity often stems from a fear to face squarely a fearsome detail—fearsome because it has never been faced; then consueta vilescunt or something to that effect!

lost printed formulas for examining one's conscience always conclude with 'and I am sorry for these sins and all the sins of my past life, especially for sins against a certain commandment or virtue...' Experience seems to show that most people simply do not include anything specific from their past, nor do many know that this is highly recommended. To what extent should a confessor insist upon the inclusion of material from the past in the case of penitents who have only venial sins to confess? What is the best way to show people that this is suggested by the Church for a good reason?

he formula given above is a most seful addition to one's confession articularly in the case of venial ns only. There is no sin, mortal or enial, remitted in confession or itside of it, without sorrow. It is dmittedly more difficult to arouse rrow for venial sins than for mor-l. It is more than probable that any confessions, composed of enial sins only, would be invalid nd fruitless without the addition a sin from one's past life for hich one is truly sorry; or if atten-on on the part of the penitent was ot drawn very seriously and spe-fically to one sin (venial) or one t of sins on which he would nar-w his attention and move his will true genuine sorrow. For the alid and fruitful absolution of enial sins, it is necessary that the enitent at least have sorrow for ne of the confessed venial sins, nd that he knowingly submits the her sins as matter for confession. The formula tries to accomplish just that. It spotlights and narrows the intention with the hope that sorrow surely will be produced as one contemplates his failings, not in general, but in particular, and in one area in which he has failed so miserably and painfully. It is clear that a good confessor will urge his penitents to adopt that formula; without it, his absolution will be fruitless in many cases.

What is the best way to indoctrinate penitents on this point?

By good, solid instruction on the nature, the importance, and the absolute necessity of sorrow for sin in confession for valid and fruitful confessions. And remember that contrition includes that firm purpose of amendment, even for venialia. Is this imperative today? Just ask your high school pupils or the eighth graders tomorrow how many of them stop for one moment before confession to arouse sorrow: dolor and propositum? How many of them propose to themselves a motive, a means to that end? If you find one out of five please let us know!

A committed adultery. His wife knew about it. She did not expel him or leave him. Six months have elapsed so Canon Law presumes condonation on her part (Can. 1129 n. 2). However, she acts toward him as a housekeeper and has no intention of ever being a wife to him again. In this case does the presumption of Canon Law no longer hold? Is the wife free of the obligation of the debitum? Would she be obliged to take up marital life

again if she was sure her husband was seeking carnal satisfaction elsewhere?

A's wife is well within her rights. Adultery with all the qualifications of the law i.e., formal, consummated, etc., gives the right to the innocent party for a perpetual and full separation from the obligations of the marriage bond. True, it is, that this right is lost if the innocent party condones explicitly or implicitly the sin of the sinner. Implicit condonation is presumed by rendering marital intercourse or signs of marital affection knowingly and willingly after the adultery is brought to the attention of the innocent party; a presumption of condonation is held by law if the innocent party does not leave or expel the guilty party from the conjugal bond. This is *only* a presumption and does not follow if the innocent party within the six months from the knowledge of the sinful act declares her non-condonation, or manifests it by not rendering marital affection freely. In the case above the presumption of law falls. It is negated by the conduct of the wife. Without a decree of the Bishop is she free from the obligation of the debitum? May she remain as a housekeeper and that only? The sinned against wife could leave and seek complete separation and liberation from all obligations. Why then could she not do less, i.e., stay as a housekeeper and refuse all rendering of the debitum? In charity she is making a home for the guilty husband.

The innocent party is not held in justice ever to take up marital life (Can. 1130). Could she or h be held in charity? The innocen party might be held in charity t take up conjugal life again if i could be satisfactorily arranged i.e., without serious harm or in convenience being caused to th innocent party (cf. Gasparri, II, p 245). It would indeed be difficul to impose this obligation from char ity sub gravi simply on the scor of possible sin on the part of th guilty person if such an actio were to inflict unreasonable hard ship on either party.

I have often wondered at the clas sification of the Christophe Movement. It is under the direc tion of a priest, in good standing and urges all people of all faith to sow the good seed but prin cipally in a civic and politica manner. Could it be a form o Catholic Action?

The Christopher Movement ha merited the good wishes and ap plause of all peoples of good wil It has appealed to the America mentality of firm belief in a Go and the consideration of that Go in one's life according to one's ow interior lights. It has avoided sec tarianism at least ex professo. It work seems to be limited to tillin the soil in the hope that the grac of God will be attracted to the sou of good will and that God wi move that good will to His Tru and One Church. The Christophe by-word 'it is better to light on candle than to curse the darknes seems to tell us that it is better t accomplish some small part in th apostolate of souls when circum

tances make that small part the nly advisable goal, than to just sit round idly and bemoan the victory f the power of Darkness. We could ardly put the movement within ne orbit of Catholic Action since ne latter presumes participation in ne apostolate, the organized apos-olate of the True Faith, under the uidance of the Hierarchy. The rue Faith is so remotely touched n the case under question that the Iierarchy has never entered there-n to direct or guide or moderate. t is a good-will movement without ny of the dangers of compromise n doctrine since it spreads but aith and trust and love of God as ne omnipotent and loving Creator f us all; it urges us to give place o God and His principles in our aily life both public and private. openly presumes the Catholic Church to be the only way to per-ectly accomplish this work but nis never becomes a divisive fac-or since it always remains in the ealm of fundamentals and gener-lities of right and wrong, off-noots of the Natural Law. It is recisely that characteristic which as been its selling point to many vho, otherwise, would have spurn-d sectarian approach; and such as been its point of attack on the art of those who seek to find its ategory in the organized apos-olate.

n page 36 PASTORAL LIFE *of March-April,* 1957, *you settled the question of the Bridal Party in the sanctuary with a November* 20, 1940 *reply. If you look back at* PASTORAL LIFE, *Sept.* 1956, *p.* 38, *you settled the same difficulty with a later rescript of March* 31, 1954. *Why?*

We admire the acuity of the reader who so gently picks us up on the point! In writing that answer we were conscious of the later reply but since it was a *private* response to a determined group, we thought that an *official* reply *publicly* printed and easy to verify would serve the purpose better. That was the reason for our choice of the earlier rescript. The other rescript was culled from a newspaper printed by the Diocese to which the reply was sent.

Frequently we are given a quantity of Mass stipends that the family of the deceased brings to us from the funeral parlor. As we receive them they are in spiritual bouquet cards. They are \$2, \$3, *sometimes* \$5. *There is no specified number requested as the card reads 'The Holy Sacrifice of the Mass will be offered for the repose of.....' We ask: how many Masses are to be said for each stipend?*

It seems that the number of Masses is stipulated from the reading of the card: 'the holy Sacrifice of *the Mass* will be offered'. The doubt arises because of the sum of money offered as the stipend. The generous stipend can be explained by the fact that friends of the deceased wish to give as a spiritual remembrance what they might have spent if they had bought flowers; to them their friend merited a sizeable amount. We might admit the contrary opinion as a presumption. Perhaps the best solution would be

that proposed by the Sacred Congregation many years ago: in a bequest or large donation wherein a doubt arises as to the true intention of the donor let there be some High Masses offered with the majority of the Masses as Low Masses at the most generous stipend permitted in the locality of the donor. If the reading of the card is accepted literally, then the priest should make up for the generous stipend by not only a Mass but a remembrance over a period of time in his Masses, or by saying the Masses quamprimum.

Are priests forbidden to invest in speculative stocks, that is, stocks whose greatest attraction lies not in the rate of interest they yield but in their potentiality for increase in price?

Herein we have to make a distinction between investment and speculation. The former is made for the purpose of securing periodic income, and the latter is made not for that purpose but rather is aimed at profit upon re-sale after a change in the value of the thing purchased.

It is generally agreed that Can. 142 forbids to clerics the practice of *speculative* trading—trading for profit exclusively; it is forbidden to seek that goal in a considerable degree and to make it the predominant motive of one's trading. It is not forbidden to clerics to invest, even though, in the investment the prospect of increase or decrease in the value of the thing is a most important consideration: however it is not a primary one and not a predominant one.

Surely then short-selling is forbidden; surely pure speculative trading is forbidden. To invest primarily for a periodic or long term return with the possibility of selling earlier, should events turn to one's advantage, cannot be forbidden in the mind of modern commentators. As long as a transaction is made with the prospect of and primarily for periodic income, and not for purposes of profit after re-sale the investment cannot be termed speculative.

Would it be seriously wrong to use salt, already blessed for Baptism, when one is blessing Holy Water?

It is not proper. When one reads the exorcism for salt in the two cases, it is apparent that they are not the same and that the one cannot serve for both purposes. We would not venture to say it was a serious sin.

At the name of Jesus in the Gospel do we bow to the tabernacle or to the Missal?

When the name of Jesus occurs in the text of the gospel, the celebrant should bow the head to the Missal except when the Blessed Sacrament is exposed on the altar; in which case of exposition, all reverences and genuflections are made toward the Blessed Sacrament.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

THE PRIEST AT MEDITATION

There are priests in parish work nd other forms of the active min- try who feel unable to meditate, r who live at such a hectic pace nat meditation seems crowded out y their many problems and activ- ies. Yet it is precisely these busy, oubled priests who need the spir- ual stimulation of prayerful re- ection, lest their ministry degen- rate into functions and activities nd cease to be a ministry to souls. Many otherwise good and sincere riests have convinced themselves nat they cannot meditate, whereas ne fact is, they cannot make a cer- in sterile type of meditation. But ney can make a practical sort of editation—which is what they eed anyway. As one priest slyly ut it, it is impossible to be dis- acted at meditation. By this ex- eme statement he meant that the oughts which come to your mind nd clamor for attention must be orth thinking about and worth raying about. They are, as it were, ne divinely suggested subjects for editation. Give them your prayer- l consideration, and they become al prayer. The car you intended buy, the way you answer the lephone, the vacation you plan, e church you would build, the n you barely escaped, the temp- tions you face, the penitent you were harsh to, all are material for mental prayer. Just allow yourself some period of time. During that time let your problems come to mind. They will. Consider them in reference to God and eternity and the salvation of souls. That is meditation. That is mental prayer. It is a practical kind of meditation —Pastoral Reflections, if you will— that will give your ministry meaning and color, and put things in their proper perspective.

UTILIZING TALENT

Among the people of any parish you will find considerable talent as well as special skills in a variety of fields. Someone may be qualified to direct a choir or glee club, another may be a tolerably good artist with canvas and oils, another may be a Certified Public Accountant.

There may be an amateur magician in the crowd, a landscape artist, several excellent typists, some men who take great pride in their abilities as chefs, carpenters, plumbers, electricians, and a host of other skilled tradesmen, craftsmen and hobbyists.

While it is true that those with talent may not always be willing to give of their time and effort, it is likewise true that many are not only willing but eager for the opportunity to ply their talents and capabilities for the good of the parish.

Union regulations, while they may in some places put a damper on such initiative, still usually leave considerable leeway for the gifted to use their abilities by way

of helping the parish. It is a shame to let so much potential go untapped—when it could be turned to valuable service for the parish. A pastor often wears himself out doing a lot of things which some lay person in the parish would be willing to do for him, and often be in a position to do better.

A pastor can conceivably make a kind of inventory of the talents and skills found among his people, and then when an opportunity presents itself, put them to good use. God expects us to use our own talents, and He surely expects us to give those under our direction the invitation and the opportunity to do the same. Often only the invitation is lacking.

READING

Since a priest must be a ready conversationalist, it follows that he must have something to talk about. A priest likewise has to be able to give talks to almost any kind of audience. To have something to say, and an interesting way in which to say it, he needs a fund of solid and illustrative material. Television and radio help, but nothing has yet displaced the printed word as a means of acquiring usable knowledge. The priest who reads a lot, who has gathered much information from reading, is the one who can talk with greater ease.

Rare is the person who can be interesting to others who was not first interested himself. It is interesting, light, diverting reading that makes us good conversationalists and speakers, the kind of speakers people like to listen to. Of course we have to have solid doctrine. But no matter how solid our doctrine is, it will not do the people good unless we can get them to accept it. And often it takes a vehicle of the interesting to carry a serious message. Solid reading is necessary so that we have something meaty to say. Light reading is necessary so that we can have an interesting way in which to say it. A priest cannot neglect reading and still hope to be a successful priest. The time that he takes to nurture his mind by reading is time well spent. It will make him all the more effective as a priest. Taking time out to read is just one phase of reaching souls and helping save souls.

T. C. Siekmann

Dear Father:

It can be done!

What priest is there who would like to treble or quadruple his daily and weekly Communions? See some—or more—religious vocations in his parish?

There is an answer, and that answer is Perpetual Adoration on a round-the-clock basis.

But it can't be done! It is not possible! So say some priests, but contra factum non est argumentum.

Our "little parish" of 350 families has now enjoyed this Eucharistic vigil for four years without interruption, and with blessings too numerous for words!

If any priest is interested in the "mechanics" just drop a line to Saint Mary's in Bellevue, Nebr.

Sincerely,

Robert A. Carvey,
PASTOR

NEWS and VIEWS

By PL Rome Correspondent

An official report on the pastoral apos-ate significantly reveals: (1) the neces-y of a well-founded theological know-lge of Christian truths rendered or-nically whole, palatable to all and uned to our day; (2) the necessity of united, coordinated and cooperative ostolate among the clergy.

The pastor of souls must not consider atholic Action" as a burden imposed higher ecclesiastical authorities, but a valuable aid that Divine Providence s placed at the disposal of the hierar-y to accomplish its mission according the needs of the times.

A missionary formation is indispensable the future priest during his seminary rs, otherwise he runs the risk of lack-an essential element of his training.

"Religion, honesty and knowledge are foundation of a perfect education and life itself." (Pope Pius XII)

The Sacred Congregation of the Holy ice has decreed that "affinity con-cted before baptism constitutes an pediment to marriage contracted after baptism of even one of the parties."

Priests, as well as laity, can easily ac-tom themselves to the superficial and uivocal ideas contained in much of our dern press—unless they provide other-e for themselves.

▶ Against the pessimism of those who retain that the Church has deluded many hopes, emphasis is placed on a sane optimism of the history of the Church: an ever increasing membership, an intensified spiritual life, more numerous and spacious structures.

▶ Vatican approval "ad experimentum" was given to the new Statute of the Catholic Scout Association in Italy. "The Catholic Scout Movement is a school of human and civic preparation for life; of generous impulse and intrepid courage; of physical development harmoniously joined to gentlemanly upbringing, a sense of discipline voluntarily accepted and christianly understood and lived."

▶ The Church's attitude toward Humanism has been unjustly criticised by many as either too traditional or too liberal. But the Church, as always, has taken a moderate stand between both extreme points of view.

▶ Discussed at clergy pedagogical conference: "Preparation of priests for educational work among the young," "A living catechesis for the rapid understanding and application of Christian life," "Spiritual Retreats for youth," "The grave responsibility of the civic education of our youth," "Spiritual Direction as related to the most urgent needs and conflicts of today's youth."

▶ Through faculties given by the Holy See, the Catholics of the three dioceses of Montreal, Ottawa and St. Jerome in Canada may do servile work on four holydays of obligation: the feasts of the Immaculate Conception, Epiphany, Ascension and All Saints. The concession has been given "to solve difficult problems of conscience posed in several localities" by the observance of the holydays.

▶ A recent vocational survey answered the following questions: (1) Are "many called"? (Yes). (2) Are there absolutely sterile areas of religious vocations? (No. But poorer classes supply more vocations.) (3) Should preference be given to early rather than to belated vocations? (Late vocations have particular advantage. The mortality rate of early vocations reaches 80-90 per cent.)

▶ The purpose of the Vocation apostolate is to encourage the faithful to protect and assist ecclesiastical vocations, to spread right ideas on the priesthood, and to request their spiritual help and sacrifice.

▶ Special "Family Life" courses for priests in the light of Christian ascetics are becoming more urgent and useful for pastoral work.

▶ "Separated brethren" is applied to non Catholics most appropriately, becaus this phrase recalls so many ideas, mem ories and sentiments.

▶ "Our ecclesiastical studies converge i Pastoral—the art of guiding souls 'in th concrete.'—We are faced with all sort of problems: religious, intellectual, psy chic, individual, social, etc. We migh say that the priest is the specialist pa excellence of the 'case study.'—'Socia Pastoral' seeks to solve religious-mora problems resulting from the structur of society or intimately connected wit it. It is the application of the socia sciences to the concrete problems o religious life under the normative ligh of theology and moral... The ages of 1 to 25 are those most neglected by ou ordinary pastoral."

T. J. V.

A TIMELY BOOKLET FOR YOUR CHILDREN!

CONFESSION GUIDE FOR BOYS AND GIRLS

By Rev. Casimir A. Delimat

We believe that this is a God-sent precious booklet for every priest and teacher concerned with the Christian training of their pupils. While it is intended primarily for boys and girls from the fifth to the eighth grade, it can be of much help to all children of grammar school age. It is a product of years of practical experience, written in a language that every child preparing for Confession will understand. 88 pp. $0.25

Send for a copy or order in quantity at 20% discount from:

ST. PAUL PUBLICATIONS
2187 Victory Blvd., Staten Island 14, N. Y.

FLECTIONS ON THE PASSION, by Charles Hugo Doyle. Bruce. 93 pp. $1.85.

Doyle has the happy faculty of hav- something to say, knowing how to it, and saying it simply and directly. is is such a book. In thirty-nine medi- ons, one for every day from Ash ednesday to Good Friday inclusive, book deals in detail with the story our Lord's suffering and death. The hor mentions some feature of the sion, draws out a lesson, makes an lication, and suggests a resolution. he does this in each meditation. hout the usual formal points, re- tions, colloquies, etc. Each little med- ion is more like a quiet conversation ween the author and the reader. It inds one of what a good confessor ght add by way of a brief instruction r the penitent has confessed his sins before giving absolution. From that dpoint, priests might find this book y helpful for confessional work. It ld even make an excellent sermon k for a series of Lenten talks. Finally, course, it can be used for its original pose as a meditation book, though this purpose, I believe it will have e of an appeal for laity than for gious or priests.

On the negative side, it can be said the book does not quite live up to very high standard of ascetical ap- that is hinted at in the superb graphs of the Introduction where Doyle speaks so beautifully of whole-hearted love of our Lord and consequent conformation to His very image so that our life and conduct even here below are continually in Heaven. A study of Jesus hanging on the cross surely ought to lead to a raft of resolutions infinitely more generous than the rather measly resolution not to re-crucify Him.

J. J. Marquardt

WINDOW IN THE WALL, by Ronald Knox. Sheed and Ward. 130 pp. $2.75.

Msgr. Ronald Knox, noted for his monumental translation of the Old annd New Testaments into modern and flowing English, is also recognized as a great preacher. Several volumes of his better known sermons and conferences have already been published, and, we might add, have proven to be very popular—an unusually rare thing when it comes to the "collection-of-sermons" type of book.

Recently Msgr. Knox published another series of his sermons in a small work entitled WINDOW IN THE WALL. This series is a collection of sermons on the Holy Eucharist—twenty in all—which he preached at Corpus Christi Church, London, on the feast of Corpus Christi during the past thirty years. Three of these sermons—Knox favorites—were previously published in 1936. The remaining seventeen are his choice from Corpus Christi sermons preached since then, none of which have previously appeared in print.

These sermons are actually reflections on the Holy Eucharist. They are, as

Msgr. Knox says, a sort of Eucharistic commentary on the troubled history of the years before, during, and after World War II. The author shows, with the aid of flowing language and vivid imagery, the unchanging beauty of the doctrine of the Holy Eucharist which always remains so gloriously the same in the midst of a feverish world which in so many ways is changing all too rapidly. He brings the Eucharist close to the heart—making it the living, vibrant reality it should be in the lives of all Catholics.

The value of this book for priests should not be underestimated. Although it was originally intended for the laity, the beautiful thoughts, effective applications, and practical reflections on the Eucharist will undoubtedly help any priest who reads it in the preparation of his own Eucharistic sermons.

THE ROLE OF THE LAITY IN THE CHURCH, by Msgr. Gerard Philips. Fides Publishers. 175 pp. $3.25.

The laity's participation in the work of the apostolate of the Church has been increasing in recent years. Men and women, fired with a zeal for extending the kingdom of Christ on earth, have begun to take a more active part in the Christianization of the world. This naturally gives rise to a problem that must be solved along theological lines—just what is the role and the place of the laity in the Church?

Msgr. Gerard Philips, professor of dogmatic theology at the University of Louvain, analyzes this problem in his recent book, **The Role of the Laity in the Church,** and presents a set of principles that should guide us in viewing this problem of contemporary Church Society.

The author, first of all, gives a detailed consideration of the Church as the visible and supernatural society of the faithful founded by Jesus Christ to extend His mission of salvation among men. He then shows just how and where the laity fit in with this divine mission of the Church. He discusses such pertinent questions as the laity's field of action, the laity and the Magisterium, and the frequently misunderstood doctrine of the priesthood of the laity in the Mystical Body of Christ.

Msgr. Philips presents principles which are theologically sound, and his conclusions and applications are, for the most part, not only logical but practical. Of course, in many instances we must remember that he was writing about the Church in Europe, and his application may appear strange, at times, when applied to the Church here in America. Yet, his principles are basically true and on these merits the book is of immense value to every priest engaged in the spiritual care of the faithful.

James J. Dunn, S.S.P.

PATTERNS FOR TEENAGERS, by Vincent J. Giese, Fides Publishers. 139 pp. $3.50.

For the past four years Vincent Giese has worked closely with teenagers in a parish-centered program at St. Francis de Paula Church in South Chicago. This book records his efforts, impressions, hopes, and failures.

Dedicated to the adolescent boy, he shows his many needs, but especially his need for salvation. The author feels there is a great urgency for us to reach out to public high school boys and draw them into parish life. He claims they are the most neglected souls of all and if we don't make strong efforts to save them they will be lost forever to the Church.

Working primarily through the Co

iternity of Christian Doctrine and the ung Christian Workers, Mr. Giese ows the efficacy of their programs but es on to state the difficulty of getting od attendance and continued interest. cause of the importance of the youth ostolate, however, he feels these pro- ams must be made workable no matter iat the cost in time and effort.

Mr. Giese himself is a very dedicated rson. At the cost of constant personal crifice he has made possible his posi- n of older brother to the parish boys. e has tried many experiments in the y of instruction. The twenty-four ex- iples he gives of content material for uth meetings are excellent and could used to advantage by other parishes. We could only wish his book were itten either altogether for the teen- er or be entirely addressed to his eld- . The author tries to reach both simul- ieously. It is difficult to bridge such gap and not lose much of the book's ength in the effort.

ORAL PROBLEMS IN HOSPITAL PRACTICE, Originally by Patrick Finney, C.M., Revised and Enlarged by Patrick O'Brien, C.M., S.T.D., B. Herder. 312 pp. $4.75.

ritten especially for the conditions aris- from modern medical and surgical coveries and practice, this book brings to date Father Finney's original study olished thirty years ago.

A practical manual, rather than an stract treatise on moral principles gov- ing medicine, it uses the question l answer approach to cover every as- t of modern medical procedure. All special information needed to make mediate medico-moral decisions is set th here clearly and directly.

Recommended especially to sisters in the operating room, to hospital administrators, and to the medical profession.

MEDITATING THE GOSPELS, by Emeric Lawrence, O.S.B., Liturgical Press. 460 pp. $4.00.

Because he believes mental prayer plays an important part in spiritual growth, Father Emeric offers us these meditations on the gospels as a springboard for our efforts in this direction.

He begins with a summary of the gospel of the day and then proceeds to think out loud about it. His thinking takes the form of a dialogue with Christ. As he speaks, probing the meaning and application of each text, he leads us not only to an understanding of the teaching of Christ but to an appreciation of His greatness. Each meditation concludes with a special prayer for the day.

Father Emeric's book can be valuable to lay and religious alike, not only as an aid to daily meditation, but as a means of bringing us closer to Christ.

CHRISTIAN ESSAYS IN PSYCHIATRY, edited by Philip Mairet, Philosophical Library. 187 pp. $4.50.

This is a group of scholarly essays on various aspects of psychiatry written by ten outstanding contemporary workers in this field. Their scope and approach vary, but they all proceed from a Christian premise rather than a purely scientific one, recognizing the spiritual side of man and his need to believe in God if he is to be well adjusted.

From that point on, however, they differ and do not produce an integrated whole. This seems largely because they refuse to be tied down by anything slightly resembling dogma. The relationship between religion and psychiatry

they prefer to keep on a purely philosophical plane.

The one exception is the fine study on "Guilt" by Father Victor White, which defines with great clarity the position of the Catholic theologian on sin and atonement, as compared to the psychological approach to feelings of guilt.

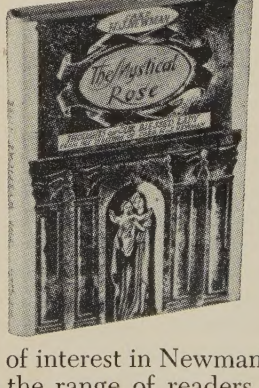
J. R. Lynch

THE SOURCES OF CATHOLIC DOGMA, translated by Roy J. Deferrari from the Thirtieth Edition of Henry Denzinger's Enchiridion Symbolorum. B. Herder. 653 pp. $8.50.

We bring to your attention this important English translation of Father Henry Denzinger's **Enchiridion.** This compilation of the authoritative and original sources of the supreme teaching power of the Church has heretofore been available only in Latin and Greek texts. Because a working knowledge of these two languages is fast disappearing, it was felt there was a great need for this translation to meet the requirements not only of our seminarians but of the growing number of religious sisters and laity whose desire for a systematic knowledge of theology is increasing daily.

The difficult task of translation has been done by Dr. Roy J. Deferrari, Secretary General of the Catholic University of America. Like Father Denzinger, he presents it not only as a valuable aid for the study and understanding of all branches of theology, but also to provide an antidote for those who use too much freedom in interpreting belief. **The Sources of Catholic Dogma** sets forth clearly and accurately the living **magisterium** of the Church, including the encyclicals and other pronouncements of the present reigning Pontiff.

J. R. Lynch



THE MYSTICAL ROSE

By Card. H. J. Newman

"The Mystical Rose" collects together almost all the Newman Writings on the Blessed Virgin Mary—the whole Mariology of the famous English Cardinal, who is considered to be the greatest religious thinker of the last century. It is a book both for study and for devotion.

The thoughts of the Blessed Virgin collected in this book show us Newman's sublime faith in Mary and his devotion to her. The revival of interest in Newman's writings during the past few years has widened the range of readers and we believe that everybody will be glad to know of this publication. 146 pp. *Cloth* $1.50

Order from: SOCIETY OF SAINT PAUL
2187 Victory Blvd., Staten Island 14, N.Y.

Seminaries of the Society of St. Paul

High School-College Departments

QUEEN OF APOSTLES PREPARATORY SEMINARY

Derby, N.Y. — (Near Buffalo, on Lake Erie)

The Juniorate and preparatory Seminary includes the regular four-year high school course and two-year college, with particular emphasis on developing adolescent interest in the diverse yet related fields of journalism and communications.

Novitiate-Philosophy Department

ST. PAUL MONASTERY

Canfield, Ohio — (Near Youngstown, on U.S. Route 224)

The Novitiate and Philosophy curriculum located here afford complete and adequate preparation for the holy priesthood, and religious life, while developing the specific skills consonant with the contemporary mission of the Society: to dessiminate the teaching of Christ by the most modern means. Belated vocations are accepted here.

Brothers' House

SOCIETY OF ST. PAUL

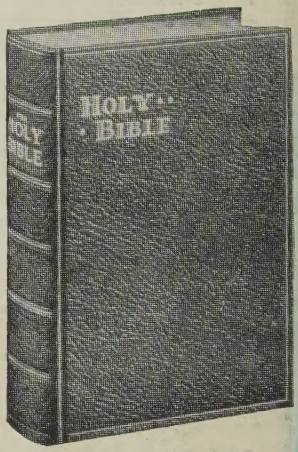
2187 Victory Blvd. — Staten Island 14, N. Y.

This is the training house for the Lay Brothers who specialize in the varied technical aspects of printing and circulation. At present it is also the Film and Book Publishing Center of the Society. Parish bulletins, "The Word of God," as well as "Pastoral Life" are published here. Many other young men are urgently needed for this unique phase of the Church's work.

Additional information and an attractive brochure on the Society may be had at the three given addresses.

New Catholic Family Edition of

The Holy Bible



This is the most recent edition of the Bible produced in the United States by the Society of St. Paul. While it does not substantially differ from other recent editions widely distributed to our Catholic people, it does contain several distinctive features. It chiefly includes the latest translations from the original languages of the first eight books of the Old Testament, prepared by the Confraternity of Christian Doctrine:

a) Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue, Judges and Ruth;

b) New translation of the Psalms;

c) The acclaimed Confraternity revision of the New Testament.

d) Remainder of Old Testament is the popular Douay Version.

Before each book there is an introduction which gives briefly a complete synopsis of the important facts and historical data of the book. It contains supplementary references and notes, a complete Index of Biblical names, colored Maps of the Holy Land and many artistic illustrations. Large, pleasant and legible type expertly printed on highly opaque Bible paper.

28 *Artistic Illustrations, some in full color.*

This new edition is available in a variety of beautiful bindings:

BLACK LINEN CLOTH, square corners, red edges, title stamped in gold on backbone, biblical maps, family record pages and 28 illustrations. $5.00

BLACK SIMULATED LEATHER, gold edges, maps, 28 illustrations, etc. $8.00

BLACK GENUINE LEATHER, round corners, gold edges, colored illustrations, title stamped on backbone in gold and front cover, bookmark, etc. $12.00

ST. PAUL PUBLICATIONS

2187 Victory Blvd., Staten Island 14, N. Y.